

2<sup>nd</sup> Edition

الأمر بالمعروف والنهي عن المنكر

# The Obligation of Commanding the Good & Forbidding the Evil

by Al-Imaam

'Abdul Azeez Ibn 'Abdullah Bin Baaz

(D.27 Muharram 1420 A.H.)

الله  
رحمه



AL HUJJAH  
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## Publisher's Note

Indeed all the praise is due to Allâh the Lord of all that exist we praise Him and we seek His aid and assistance and we seek His forgiveness and we seek refuge from the evil of ourselves and from the evil of our actions and whoever Allâh guides none can misguide and whomsoever Allâh misguides none can guide.

I bear witness that there is no god worthy of worship in truth except for Allâh and I bear witness that Muhammad may the peace and blessing of Allâh be upon him; is His last and final slave and messenger and may the peace be upon his family, companions and those who follow him in sincerity, until the Day of Judgment Aameen.

To proceed:

O, Muslim reader we at Al-Hujjah publication is pleased to present to you, our dedicated readers the 2<sup>nd</sup> Edition of this beneficial work entitled "The Obligation of Commanding the Good & Forbidding the Evil" by: Al-Imaam 'Abdul-Azeez Ibn 'Abdillah Bin Baaz, may Allâh have mercy on him and make his grave spacious Aameen.

Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoining of good and Al-Munkar (i.e., Polytheism, disbelief and all that Islâm has forbidden), forbidding of evil is something that must be implemented by the Muslims in general and by those who claim to be upon the Salafi Manhaj in particular, because of the great and lofty status given to this Ummah (i.e. Islâmic Nation), of

Muhammad ﷺ Allâh says in His Noble Book (i.e. Qur'ân):

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿٦١﴾

"The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât) and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise."<sup>1</sup>

Hence, it is incumbent upon the believers male and female to command the good and forbid the evil with one another according to their ability and to do so based upon having *Fiqh* (i.e. Keen understanding), of what they are commanding of good and forbidding of evil, as well as having *Rifqan* (i.e. Gentleness), when they are commanding of the good and forbidding of the evil. Allâh says:

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾<sup>2</sup>

<sup>1</sup> At-Tawbah: 71

<sup>2</sup> Ta-Ha: 44

“And speak to him mildly, perhaps he may accept admonition or fear Allâh.”

In addition, to having *Haa'mil* (i.e. Patients and forbearance), when commanding the good and forbidding the evil, Allâh says:

﴿وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ

مِنْ عَزَمِ الْأُمُورِ ۝٣﴾

“Enjoin (on people) Al-Ma'rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).”

These are the requirements for the individual who takes on this lofty task and one should not step his foot into this matter, until he is well grounded in what has been mentioned above. In our days and times we find people stepping their feet into the matter of commanding the good and forbidding the evil and causing more harm than good because of a lack of what was previously mentioned. You find them not having *Fiqh* (i.e. Keen understanding), of the issue at hand or a lack of *Rifqan* (i.e. Gentleness); so this causes the advice to be ignored or it chases the one being advised to that thing that you are commanding them to stay away from, or it may cause them to leave Islâm altogether.

<sup>3</sup> Luqman: 17

In addition, last but not least a lack of having *Haa'mil* (i.e. Patients and forbearance) where you would find people who are short tempered trying to command the good and forbid the evil becoming frustrated and being harsh to the one they are advising to the point they may even curse or become physical with the one they are advising.

We ask Allâh to make us a key of good in this endeavor of enjoining the good and forbidding the evil in all of our gatherings and that we practice in secret and in the public this lofty surah:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٤﴾

“By Al-'Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).”

<sup>4</sup> Al-'Asr: 1-3

May Allâh accept this small effort of ours and make it something weighty on our scales and make it a benefit to all those involved in this project as well as to the readers Aameen.

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## Introduction

All praise is for Allâh and peace and blessings be upon the Messenger of Allâh and upon his family, companions, and whoever may follow his guidance up until the Day of Judgment.

To proceed:

Without a doubt from the most important and the most superior forms of seeking closeness (to Allâh) is mutually advising one another, guiding one another to good deeds, and enjoining one another with the truth while being patient. This also includes warning from what opposes all of the aforementioned characteristics and from what earns the anger of Allâh the Mighty and Majestic in addition to avoiding what distances one's self from His mercy.

I ask Him (i.e., Allâh), the Mighty and Majestic to rectify our hearts and good deeds as well as all of the Muslims and that He grant us understanding of His religion and that He establish us upon it. In addition that He aide His religion and elevate His word. Also, that He rectifies all of the Muslim rulers and grants them everything that is good.

As well as, that He rectifies what is within them and assists them on everything that will bring about reconciliation for the servants and their countries as well as grant them understanding of the religion. Also that He expands their hearts to rule by His *Shari'ah* (i.e. Divine



(polytheism, disbelief and all that Islâm has forbidden),  
and you believe in Allâh.”<sup>5</sup>

We do not know the hidden meaning of this precedence, except that He made this obligation a great issue. He pointed out the immense and general benefits that result from applying it especially in this day and age. Therefore, the necessity of the Muslims and their duty is to strictly *Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoin the good and to *Al-Munkar* (i.e., Polytheism, disbelief and all that Islâm has forbidden), forbid the evil. This is based on the current appearance of disobedience as well as the spread of *Shirk* (i.e. Associating partners in worship), and innovations throughout most of the population.

The Muslims in his ﷺ, time and in the time of his companions and in the time of the rightly guided predecessors used to attach great importance to this obligation and they would fulfill the overall good of doing so. Thus, the duty of performing this act after them is more severe and greater based on the excessive amount of ignorance, the dwindling of knowledge, and the neglect of many people concerning this great obligation.

<sup>5</sup> Aali 'Imraan: 110

The Importance of *Ma'rûf* (i.e., Enjoining the Good), & *Al-Munkar* (i.e., Forbidding the Evil)

In this day and age of ours the issue has become more severe and the danger greater based on the spread of evil and corruption, the large amount of callers to falsehood, and the dwindling of the callers to good in most of the lands as it was mentioned.

For this sake Allâh the Glorified, the Most High has commanded us and incited us to perform it. In the verse of *Aali 'Imraan* it precedes *Eemaan* (i.e., Islâmic Faith) and it is His statement:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾

“You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah) are the best of peoples ever raised up for mankind...”<sup>6</sup>

This indicates the nation of Muhammad ﷺ, which is the best of the (prophetic) nations and the most superior to Allâh as it is found in the authentic narration from the Prophet ﷺ, when he said:

أَنْتُمْ تَوْفُونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَ أَكْرَمُهَا عَلَى اللَّهِ عَزَّ وَ جَلَّ

<sup>6</sup> Aali 'Imraan: 110

Those who Enjoins the Good & Forbids the Evil  
are the People of *Rahmah* (i.e., Mercy)

The Glorified explains that those who enjoin the good and forbid the evil, who establish the prayers, who pay the alms tax, and who obey Allâh and His Messenger ﷺ, they are the People of *Rahmah* (i.e., Mercy). The Glorified and Most High says:

﴿أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ﴾

“Allâh will have His Mercy on them.”<sup>13</sup>

Then, this indicates that mercy is obtained by obedience to Allâh and by adherence to His divine legislation, from the more specific (issues) is enjoining the good and forbidding the evil.

Mercy is not obtained by protection or by lineage such as his being from the *Quraysh* or from the tribe of *Haashim* or from the tribe of such and such person. Nor by positions such as one being a king or president of a republic or a minister or any other position for that matter.

It is not obtained by wealth or commerce or by the massive presence of factories or by any other thing that is from the affairs of mankind. Rather mercy is obtained by obedience to Allâh and His Messenger ﷺ, and by adherence to His divine legislation.

From the greatest of all of these is enjoining the good and forbidding the evil, establishing the prayer, paying the alms

<sup>13</sup> At-Tawbah: 71

tax, and obedience to Allâh and His Messenger ﷺ, in every single thing. These are the People of *Rahmah* (i.e., Mercy), and they are those who in reality hope for the mercy of Allâh and they are those who in reality fear Allâh and who magnify Him.

How unjust is the one who neglects His commands and commits the prohibited while alleging that he fears Him and hopes good from Him!! The one who truly magnifies Allâh while fearing Him truthfully and hoping good from Him truthfully is the one who establishes His commands and adheres to His divine legislation, he strives in His path and enjoins the good and forbids the evil. The Glorified says in *Soorat-ul-Baqarah*:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ

أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ﴾

“Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy.”<sup>14</sup>

The Glorified (i.e., Allâh), made them hopeful for His mercy when they believed with their faith, when they struggled with their struggle, and when they emigrated with their emigration. He (i.e., Allâh), did not say that if they built castles or expanded their commerce or diversified their actions or that if they elevated their lineage that they would be those who would hope for the mercy of Allâh. No, rather the Glorified said:

<sup>14</sup> Al-Baqarah: 218

## Advice to every Believing Man & Woman

My advice to every believing man and every believing woman is to be meticulous of the Noble Qur'ân. Also, to increase in reciting it. As well as, to be diligent in memorizing it or whatever is facilitated to memorize along with reflecting and pondering (e.g., on its meanings), in it is guidance and light as the Glorified said:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

“Verily, this Qur'ân guides to that which is most just and right.”<sup>30</sup>

Also, the Mighty said:

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ﴾



“(This is) a Book (the Qur'ân) which We (i.e., Allâh), have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”<sup>31</sup>

In addition to the Blessed, the Most High says:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

<sup>30</sup> Al-Israa: 9

<sup>31</sup> Saad: 29

“Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?”<sup>32</sup>

Hence, we must be concerned with the Book of Allâh by reciting it, memorizing it, reflecting on it, understanding it, acting according to it, and by asking about what poses issues. Likewise, the *Sunnah* of the Messenger ﷺ, is the second revelation. It explains the Book of Allâh and gives direction to it.

It is obligatory for the student of knowledge to be concerned with that according to his ability and according to his actions by memorizing and revising. Such as memorizing the Forty *Hadeeth* of Imaan An-Nawawee رَحْمَةُ اللَّهِ, and completing it with Ibn Rajab's رَحْمَةُ اللَّهِ, Fifty *Hadeeth* as it is from the most comprehensive narrations and the most beneficial. It is from the comprehensive speech so it should be memorized by the man and the woman. In addition to 'Umdat-ul-Ahkaam by Al-Haafith 'Abdil-Ghanee Al-Maqdisi رَحْمَةُ اللَّهِ, a great book compiled of four hundred narrations and additional benefit and it is from the most authentic narrations in the field of *Ilm* (i.e., Knowledge), If it is facilitated to memorize it then that is from the great blessing of Allâh. Likewise, *Buloogh-ul-Maraam* by Al-Haafith Ibn Hajar رَحْمَةُ اللَّهِ, is a great book which is brief and beneficial. If it is facilitated for the student of knowledge to memorize it then that will be a great good.

As well as from the books connected to 'Aqeedah (i.e., Islâmic Creed), are two noble books by Ash-Sheikh Al-Imaam Muhammad bin 'Abdil-Wahhaab رَحْمَةُ اللَّهِ, which are *Kitaab-ut-Tawheed* and *Kashf-ush-Shubuhaat*. As well as from

<sup>32</sup> Muhammad: 24